

VII. (XCL)

The *RisU* is, still, G-OT^JO.; the deity is SOJCA:
 irona the fifth
 to the sixteenth stanza, the metre is *Gdyatri*; the
 seventeenth,
TJshnih ; the rest, *TrisMulh*.

1. Thou, SOMA, art thoroughly
 apprehended by
 our understanding; thou leadest us
 along a straight
 path. By thy guidance, IJTOBA, our
 righteous fathers
 obtained wealth amongst the gods.
2. Ihon₃ SOMA, art the doer of
 good by holy
 sets; thou art powerful, by- thine
 energies, and
 knowest all things ; thou art the
 showerer (of
 benefits), by thy bounties, and (art
 great,) by thy
 greatness: thou, the guide of men, hast
 been well
 nourished by sacrificial offerings.
- 3* Thy acts are (like those) of the royal
 VARUNA :&

^a *Edjnafi* * *te VamnaSya*. The Scholiast would
 seem to argue
 that *Yaruia*, here means that which is enclosed in a
 cloth, or the
Soma plant that has been purchased for a sacrifice,—
ydgdrtam
ajiritafa Itrito vastreJidvntaJi Somo J'ar-unaJi, chiefly
 because *Soma*
 is the king of the Brahmans; as by the text of the
Veda, *Somo*
'smdJcam Brdhmandndm rdjd,—Soma is the king of
 us Brahmans;
 and *Somardjdno Brdhmanafa*,—The Brahmans have
 Soma forking.
 But, in that sense, the moon, not the plant, is
 usually understood

by *Soma*; and there does not appear any reason for understanding the term. *Yar-una*, in any other than its usual acceptation. The title of *rd/d*, we have already seen, is, not unfrequently, assigned to him, although, as the following stanzas show, it was equally given to *Soma*.